

God to do a greater work in Frederick; she is the only member of the Brethren church, in that city.

We are much pleased with the practice of having baptism on Thursday evenings at the close of prayer meeting, and the confirmation service at the close of the meeting on Sunday. In this way both services are made more impressive. We feel to praise God more than ever for that abiding presence of his holy spirit which enables his servants to "Rejoice in the Lord alway." Phil. 4:4. It is a blessed thing when the Lord gives evidence of his special presence during a regular "revival effort," but it is much more precious to have that "blessed assurance" twelve months in every year—revival without effort—God working in us both to will and to do of his good pleasure, Phil. 2:13. Surely we have abundant cause to praise God when we remember that he has given to us these precious souls by simply waiting upon him, having never yet held any but the regular services. May we continue thus to wait upon him and to know something of the "exceeding greatness of his power," (Eph. 1:19) that his name may still be glorified among us, so that it may not only prove a comfort to the little band here, but a source of comfort to the many hearts that have ministered to the cause from time to time.

The Lord continues to put it into the hearts of those who have helped us hitherto, to help again, so that our burden is gradually being lightened. Brother D. C. Moomaw of Roanoke, Va., with several others of the father's children there have presented offerings; our good brother, Dr. V. M. Reichard comes again with a "special offering" from St. James; Sister Sarah Krider, of Warrior's Mark, Penna., altho passing thru severe trials, her husband being greatly afflicted, yet she has not failed to substantially remember the Lord's cause in this city. Will report in full to Brother Cassel. Wish I could speak of some of the good things contained in letters of these faithful servants. May the Lord abundantly bless each one!

Sister Mary Shunk, of the Green Tree (G. B.) congregation, Penna., has removed from our midst to Spring City, Penna. We were very sorry to lose her as she proved to be a valuable helper while with us and made many friends. She came here expecting to reside with her son permanently, but circumstances over which she had no control, seemed to make it desirable to return to Penna. She was only here a few weeks, but she is now a subscriber to the "BRETHREN EVANGELIST." No one can be where I am very long without becoming a reader of our church paper.

Last week quite a good deal of comment was excited among our people because of the death of a little baby whose father refused to make any preparation whatever for its burial. After several hours had gone by some friends took the matter in hand and arranged for its interment. Since then the thought has come to me, "Is this a strange act?" No, on every hand in many homes,

there are those who are dead *spiritually*, and yet in some homes are those who are not interested, and who refuse to act, those who claim to love the Lord Jesus, and yet do not seem to object to living in the same house with a spiritual corpse—sometimes several of them.

It strikes me that if Christ is in our lives as the hope of glory we will be interested in those about us who have never tasted the Word of God and the powers of the world to come.

Glad to say that some are already returning from their summer vacation, but there are others leaving. We shall be glad when all will have taken their "turn" and can be at home again. Next week, the Lord willing, I shall visit several churches in the valley of Virginia. Pray for us.

W. M. LYON.

315, 9th St., S. E., Aug. 8, 1900.

## The Sunday School

### LESSON 9—AUGUST 26, 1900

Jesus the Good Shepherd—John 10:1-16

*Golden Text*—The good shepherd giveth his life for the sheep.—John 10:11.

*Lesson Thought*—Jesus is the door to everything that is true and noble and good.

*Time*—A. D. 29, probably in October, in close connection with the last lesson.

*Place*—In or close to Jerusalem.

*Persons*—Jesus, the latter part of the third year of his ministry.

#### Home Readings

John 10:1-30; Ezek. 34:1-31; Psalm 23; I Peter 2:19-25.

#### Lesson Links

This lesson immediately follows the last. In Jerusalem it took place. The Pharisees had cast out the blind man who had refused to say that Jesus who had healed him was a sinner.

Jesus had told the Pharisees that they were blind spiritually, because of their unwillingness to receive any new truth.

#### The Lesson Story

With a sadness which is pathetic Jesus spoke these beautiful words to his hearers. There was no hiding of the great fact that these Jews were wrong and that, consequently, their doom was approaching.

*Those Who Enter Not by the Door*—Jesus does not mince words. With great solemnity he said, "Verily, verily, I say to you, he that entereth not by the door into the sheepfold, i. e., the church or whatever organization into which the people were gathered for care and feeding,—but climbeth up some other way, the same is a thief or a robber."

These are plain words of terrible meaning, but very true.

Some who thus enter are (1) those who think they will be saved by their morality, (2) those who refuse to allow Jesus to be their Savior, (3) those who deny the saving power of Jesus, (4) those who feed Christ's sheep, or are leaders in the churches but do not have Christ's spirit and purposes.

*He Who Enters by the Door*—In contrast with such Jesus declares that the shepherd never climbs up some other way but enters by the door. To him the porter who sleeps on the inside and has the door barred, will open the door when he hears his voice in the morning, because he knows he owns and cares for the sheep. Also the sheep hear and know his voice and they will follow him, but will flee from a stranger because they know not the voice of strangers. Of course, in all this Jesus had reference to the Jews who had just cast out the blind man. Their conduct showed that they were not shepherds. They cared not whether that poor sheep the blind man, died spiritually or not. They cast him out of their fold into the cold world. Too many churches have done the same more recently. They have put men out in the world to make them good.

*Christ's Voice a Test*—All who are Christ's sheep hear his voice. The voice of Jesus is a test of character. If you hear and follow Jesus it is proof positive that you are one of his sheep. If you listen to the world and refuse to hear Christ's voice, it is proof that you are not one of his sheep. Are you listening to and following the voice of Jesus?

*Jesus Not Understood*—But the people did not know what he meant. Then Jesus explained it all. O, how often you and I do not understand Christ's words to us. Jesus is not here to explain them, but he has sent the Holy Spirit to help us. Are you trying to understand Christ's words?

*The Door*—Jesus had spoken of the door of the sheepfold. Now, he tells them that he is the door of the sheep. He is the only means of entrance into the sheepfold. All that came before him as teachers of Israel in his days were thieves and robbers. This refers doubtless to the religious teachers of the Jews, the Scribes and Pharisees and Sadducees and Nationalists. Their motives were selfish. They cared not for the people. But on the contrary he is *the* door, the one means of entrance. Don't forget, friends, that these words are true. If you are ever saved from hell to heaven, from a selfish to an unselfish life, it must be by Jesus Christ. There is no other way.

*Result*: Such as enter by the door, Jesus Christ, "shall go in and go out,"—have freedom,—and shall "find pasture,"—have their wants provided for. Phil. 4:19 How much better that way than to have no fold of shelter when temptation blows, and have no leader to find you pasture!

*The Thief and the Shepherd*—Then Jesus contrasts the thief with the shepherd. The purpose of the thief is to steal the sheep or to destroy them. Such is the devil and his servants. They care not for you. They care only to see your destruction. But the Shepherd came that the sheep might have life more abundant than otherwise possible. Jesus cares for your soul. It is your interest that he looks after. He even gave his life for you.